

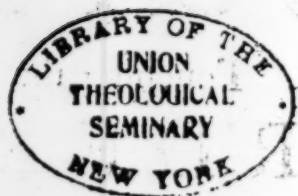
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THE
Damnable Principle
OF THE
JESUITES
Touching the
MURDERING
OF
KINGS:

Fully laid open in Two Eminent In-
stances *de facto*, by their own Confession.

*As troops of Robbers wait for a Man, so the Company of Priests murder
in the way by Consent, Hosea 6. 9.*

LONDON,
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Chapel in Cheap-side. 1679.





THE
JESUITES
 Ghostly Wayes, &c.

BEFORE the Advent of the Jesuites (since France
 of their Catholick Church) we never un-
 derstood what it was to destroy Kings and
 Princes. That is a Merchandise indeed
 too horrid for any Christian people to deal in, but
 yet it seems not so bad, as to deter Jesuites from
 having to do with it. Add as it first of all came
 off of their Shops by that wicked Vow of blind Obe-
 dience, which they made to their Superiours, for the
 deadly Iovestill in) keep up that traffick, because of
 the no small gale it brings in to them yearly. And
 they

they are the absolute lovers of this world,) and besides that, like Paper and Packthread, Heaven when they tramp out of this life, is thrown in to the bargain, and given them as the last Recompence of all their Meritorious Deeds and Services: so that now Kings and Princes seem to hold the tenure of their lives at the will of two Landlords, God, and the Jesuites, and either of them may turn them out of Possession whensoever they think fit.

I have made choice of these two ensuing Stories, being, I think, as remarkable as almost any in History, (and there are not a few) to show you how bloodily they are bent both in their Natures and by their Function, against all that are not of the same damnable Faith with them, not sparing even so much as sacred Majesty, for whom they ought to have a continual Reverence and Dread, as being the peculiar Seals of Gods more immediate impress of himself, especially too, when he has so strictly charged us all not so much as to touch his Anointed, that is, not to do them the least hurt or prejudice, no, not even in our thoughts, and certainly then much less to come near them with blood-thirsty and violent hands.

He who made the *Humble Remonstrance* and *Request* to the then *French King*, being extremely desirous to make it appear that the Jesuites were most Calumniously accused of having attempted against the life of the *Queen of England*, saies thus: *As for the English, those who have writ the truth, have testi-*

testified our fidelity, and have not dared to accuse us of attempting any thing against the Queen in her estate: and those who would fain calumniate us, know not how to fix their lyes and forgeries upon any of our deportments, by any probable Reason of truth. But however I will make it out that that Jesuite is a Second *Herodotus*: and I confer no slight and trivial honour on him, when I compare him to that great person, who 'tis thought, was the father, or author of the lying and fabulous History.

William Parry, Doctor of the Civil Law, a man of smart parts, but as it is said of him, of profuse wastfulness, ryot, and prodigality, after he had eat and drank out his own estate, and consumed the greatest part of his two widows fortunes; and wounded his creditor, *Hugh Hare*, a Gentleman of the Temple, by committing burglary; for which fact he was condemned to dye, but by the compassion and tenderness of the Queen, upon his suing for it, got his reprieve of life: he was deliberating with himself what course to take, and at last resolved to fly his Countrey, and to sail for *France*. And being got to the City of *Paris*, and desirous to screw himself into a familiarity with some English Gentlemen, fugitives likewise from their own Countrey, for the sake of their Religion; they were somewhat shie at first how they entertained him, not knowing but that he might come expressly to them to spy out their actions; which made them send him to *Lyons*, and afterwards to *Venice*; where, be-

Speed's Chron. in Q. Elizabeth. an. Dom. 1584. f. 1157. 94.

ing an English-man, he was put to the Inquisition: But he gave so good an Account of his Catholick Religion, that his Judges thought it their duty to send him back; being well beloved by all the Catholicks, and by Father *Benedicto Palmio*, a Jesuite of great reputation among them, he took up a hellish resolution, to fall from his natural allegiance, and wholly to devote himself to the interests of the See of *Rome*; and to confirm this absolutely to them, he projected to kill the Queen, and by the same means to set fire to the four corners of *England*; grounding this his enterprize here, both to deliver his Countrey from the tyranny under which it groaned, and to advance to the Crown the Queen of *Scots*, a Catholick Princess, who had lately married Prince Dauphine, and who (laying her title from *Margaret*, the eldest daughter of King *Henry* the seventh, linked in marriage with *James* the fourth King of that name; she being the daughter of King *James* the fifth, his son,) was the nearest in blood, and the lawful heir to the crown of *England*. An opinion that came from his own instinct, without ever having before his departure communicated it to the Queen of *Scots*, as since he confessed in the prison. But because this enterprize was somewhat arduous and difficult, and his conscience was not so stilled, but that it gave him now and then bitter remories, he went to confer about it with *Palmio*, who according to the common maxime of his sect, not only did not dissuade him from it, but greatly confirmed him in it, and told him that in such a matter as that was, only length of time could be prejudicial. Whereupon he packs away again to *Lyons*, and discovering

vering his design to the Jesuites, he is mightily commended and honoured by them. Some little time after he returns to *Paris*, where some English Gentlemen fugitives being acquainted with his intention, began to imbrace, and hug him in their arms : among the rest one *Thomas Morgan*, who assured him that within a short time after he should be in *England*, and should have executed his business, he would give order for a puissant army of *Scots* to come thither, to secure the Kingdom to the Queen of *Scots*. Now although *Parry* seemed to be resolved on all things, yet he could not sometimes keep out the stings that gnawed and tore his conscience. And therefore he communicated it to some persons of the English Church, all of whom dissuaded him from it: especially a learned Priest named *Watell*, who wisely remonstrated to him, that all the rules of God, and of the world were repugnant and contrary to that his deliberation. In so great an irresolution, he resolves to inquire; and take advice of the Jesuites of *Paris*, among whom he addresses himself to father *Hannibal Coldretto*, to whom he discoursed in confession, his first intention, and the incertainty and disquiet into which *Watell* had reduced him. But the Jesuite who never wanted persuasive reasons to urge on such a wickedness, affirmed to him that *Watell*, and all others who went about to fill his soul with such kind of frivolous scruples, were Hereticks. And having set all things to rights again, made him, according to their usual manner, receive the communion with some other Lords. *Parry* being fully satisfied now in his mind, takes his leave of them, and comes back for *England*, resolved to put

his Treason into effect. The better to accomplish which, he sought out all the ways he could think of to get to kiss the Queens hand; saying he had something to communicate to her Majesty of very great importance, and which he could deliver to none but her self. This was about *February*, in the year 1583. And in short, at the last he got himself introduced into her presence, he discoursed to her in full length the particularities of his voyage, and how counterfeiting himself to be a fugitive, he had made a discovery of all the practices and conspiracies which the English Catholicks had contrived against her Majesty; and also that he had promised them to be the first that should undertake her death: which had gained him great credit among them. But for all that, he would sooner choose a thousand tortures than sully his soul with so damnable a thought. He was a man of good Oratory, and could deliver himself excellently well upon any thing; of a fine, graceful presence; and who was prepared beforehand with all things which he should have to say to her. The Queen, who did not want spies, knew very well that one part of his story was true enough; which made her give the more credit to all the rest. She gave him the honour to be near her person, and commanded him not to go out of her Court, but in the mean time try to feel the pulse of her enemies by his insinuating letters. All this he promised to do with the greatest faithfulness in the world; and upon those promises, feeding that Princess with lyes, he often had the priviledge of her ear. One day she being a hunting with some Ladies, he follow'd her close, without ever suffering his eye

to lose sight of her, and as she was got a pretty way off from her company, having light off her Horse a little to refresh herself at the foot of a Tree, in a Wood; *Parry* being near her, was twice in the mind to have killed her, but he was hindered at that time through the thoughts and prospect of the frequent privacy she permitted him to have with her. Another time walking with her after supper, in the garden of her Palace called *White-hall*, which is next to the *Thames*, where he had a Boat waiting on him, to save himself after he had given the fatal blow, as he sought his opportunity, the Queen gave him the go-by, after the manner you shall now hear: He thought to have done his business within a little time after, it beginning then to grow duskish, and when he had got her down to the bottom of the Garden, then to murder her; but she was from that time making up towards her Palace, telling him that it was high time for her to be in her Chamber, being afraid of blasts, and that she was the next morning early to be let blood by the advice of her Physicians: and withal laughing said, that they would not take so much blood away from her, as many in the world desired they should: at these words she withdraws, leaving *Parry* in a great astonishment and confusion in having let slip so fair an opportunity and convenience for him to perform his bloody and damnable design.

Now as he carried himself after this manner to the Queen, imagining he stood in need of a confidant to second him, he addressed himself to one *Edmund Ne-*
vil,

will, his friend, a worthy Gentleman, who suffered in the afflictions of *England*, for his Religion, whom he went often to visit; and after he had made him solemnly swear upon the Holy Gospel, not to reveal a word of what he should tell him, he discovered to him by little and little his intention; and the sum, if he would be one with him, of the confederacy; and how that he had as much reason as most people to resent the injuries which had been done him in particular: and that it was the true and only means of re-establishing the Catholick Religion in *England*, as also to establish the Queen of *Scots* there too. That in doing so good a deed they should both have a pretty large share in the spoyle. *Nevill* not being able well to digest that new counsel; *Paury* asked him if he had never read the book of *Father Allen*, which animated his resolutions, and every word of which was a warrant for his prepared mind; and every line taught that Kings might be deprived, excommunicated, and violently deposed in case of the Religion of *Rome*, and that civil wars upon that sacred account were honourable. *I have*, said he, *a very easie access to the Queen*, as also you may have as soon as you will make your self known at Court. After we shall have given the fatal blow, we will slip our selves into a boat which I have continually waiting on me at the stairs, and from thence we will get into some Vessel that will then be putting out to sea: This is a thing which we may both do upon my honour, without the least disturbance. *Nevill* still entertaining him with fair promises, but yet without absolutely giving him an assurance that he would do it, or a flat denial that he would not.

In

In short, he thought it was not safe for him any longer to delay the time without advertising the Queen of it, to whom the eighth day of *February* 1584. he related all that had passed between him and *Parry*, who was then at Supper with the Earl of *Essex*. The Queen; extremely surprized commanded *Walsingham*, her chief Secretary of State, to apprehend them both, but however to treat mildly with *Parry*, to see if peradventure he could get out the truth from him: which he did, remonstrating to him how that the Queen had received some new Intelligence of a Conspiracy against her. And because the Malecontents had some confidence in him, he desired him to tell him if he had heard nothing of it. Two or three times being interrogated upon that matter, he said he had never heard one syllable of it. If he had confessed the Intrigue between him and *Nevil*, and for an excuse had added that what he had done was purely through disguise, and by way of dissimulation, and he had only made use of that trick to sound the Opinions of those who concealed a discontent in their souls, *Walsingham* said since to several persons that he would have been absolutely acquitted. But having so peremptorily denied it, he then laid before him the deposition of *Nevil*, which put him into great confusion and astonishment, which obliged the Secretary to make him his guest for that night. The next morning early *Parry* went to wait upon him in his Chamber, and told him that he remembered he had held some discourse with *Nevil* touching a point of Doctrine contained in the Answer made to the

Book Intituled, *The Execution of Justice in England*, in which it was proved, that for the Advancement of the Catholick Religion, it was lawful to take away the life of a Prince : but that as to him, he had never spoken a word of any design against the Queen. But yet *Parry* and *Nevil* are sent to two severall Prisons, with interdiction to their Keepers not to let any whosoever to come near either of them, but those the Queen shall appoint. The former for having concealed six Months and above, this Conspiracy; the other for the Treason, whereof he was charged and accused. Both of them are interrogated, and afterwards upon request made to them gave their Confessions in writing, *Nevil* the tenth of *February*, *Parry* the eleventh, and the thirteenth. That of *Nevil* containing the subornations and pursuits of *Parry* to the utmost of his power : that of *Parry*, how he had at first projected this Treason in *Venice*, encouraged to it by the exhortations of the Jesuite *Palmio* : afterwards confirmed by the Jesuites of *Lyon*, and last of all positively concluded on by the instigations of *Hannibal Coldretto*, and other Jesuites of *Paris*, where upon that devotion he had been first confessed, and afterwards he received the Communion. And it is a thing which methinks ought not to be buried in silence, that being interrogated by his Judges, he confessed that when he first of all discoursed with the Queen about the Conspiracies which the Fugitive Catholicks contrived against her, to be re-instated in their houses, she made him answer; that her Opinion had never obliged her to treat any person ill for Religion, unless

unless under that colour and pretence, they endeavoured to attempt against her, and her Kingdom : and that for the future none should be punished for holding the Supremacy of the Pope, so long as they behaved themselves like good and faithful Subjects. *Nevil* being re-examined and brought face to face to *Parry*, persisted firmly in his deposition. But it was a thing absolutely superfluous and needless : for *Parry* had sufficiently confessed it, also there were found in his house several Missives, Instructions, and Memorials that condemned him. Likewise during his imprisonment, he wrote Letters to the Queen, by which he most humbly intreated her to be pleased to pardon the fault, but not the penalty he deserved. He had for his Judges Sir *Christopher Wray* Knight, Lord Chief Justice of England, and several other Lords appointed for that purpose, who made him to come from the Prison to *Westminster*, and there being again interrogated in the presence of all the people, he confessed the Treason. Also his precedent confessions were read before him, his missives that were sent to him for that effect ; and other pieces which were any wayes serviceable for the clearer proving of the crime : adding that there was not any Conspiracy since the first year of the Queens Reign, as touching Religion, in which he was not concerned, excepting that of the *Agnus Dei* ; and that besides that he had set down his Opinion in writing, concerning the Successor of the Crown, to induce the people to Rebellion. This criminal Cause was

*Spence Chron. f. 1158.
n. 99.
Parries Letter to
the Lords of the Council.*

was in hearing from the eighth of *February 1584.* unto the five and twentieth. On which day *Parry* was condemned to be hanged by the Neck, and that the rope should be presently cut, and he should be Bowelled, to have his Entrails flung into the fire, and burnt before his eyes, afterwards to have his Head cut off, and his Body set at four quarters of the Town: and that from the Prison he should be drawn on a Sledge through the City of *London* unto the place of Execution. That Sentence was then pronounced, but yet not immediately Executed. The second of *March*, *Parry* was put into the hands of the Executioner. He, being advertised of this by the Sheriffes of *London*, and *Middlesex*, as if he were going to his Nuptials, and to meet at the place of his Execution the Mistris of his dearest Vows, dressed himself up in a long morning Gown of black Damask, and put about the neckband of his Shirt a great starched Ruff, such as was then wore, and in fashjon. And taking his leave of the other Prisoners, with a smooth and pleasant countenance, he made a Present to the Goaler of a Ring in which was set in Gold a rich Diamond, with these words, *That he was very sorry he was not in a capacity of gratifying him better.*

After that he was drawn upon a Sledge, and having mounted the Ladder, it is reported he prayed the Executioner, putting the Rope about his neck himself, not to rumple and disorder his Ruff. Thus dyed that great Martyr of the Jesuites, to be sure not promising to himself any thing less than a Celestial Paradise,

Paradise, for so detestable an enterprize in it self, though set out to himself as Sacred, and as Meritorious a piece of Service as almost was possible to be performed. So worthy was it, that *Ragazzoni* the Pope's Nuntio promised him, so Catholick and pious an undertaking should not be forgot at their Altars; and so Meritorious, as that it did not only find his Holiness his approbation, but it stirred up the Pope to give him readily, and as it were by divine commission the Absolution of all his sins, upon the first solicitation of Cardinal *Como*. And because the Letter does come in here so far to the purpose, methinks I cannot in Justice deny you the seeing of it, as it is Translated from the Original Italian, and inserted in *Speeds Chron.*

in loc. qu. sup.

C

Cardinal

Cardinal Camo's Letter to Parry.

Sir, His Holiness hath seen your Letter of the first, with the Assurance included, and cannot but commend the good disposition and Resolution, which you write to hold towards the Service of the Church, and publick benefit: wherein his Holiness doth exhort you to persevere, with causing to be brought to effect that which you promise. And to the end you may be so much the more enabled by that good Spirit, which hath moved you thereunto, his Holiness doth grant you Plenary Indulgence, and Remission of all your sins, according to your request. Assuring you that besides the merit that you shall receive therefore in Heaven, his Holiness will further make himself debtor to acknowledge and requite your deservings by all the best means he may. And that so much the more, in that you use the more modesty, in not pretending any thing. Put therefore into effect your holy and honourable deter-

determinations, and attend your health. And,
to conclude, I offer my self unto you hearti-
ly and with all good and happy success,

From Rome the xxx.
of January, 1584.

At your disposing,
N. Card. de Como.

BUt you shall now hear another worse
Tragedy acted against the same Gra-
cious Queen, which was an Assassinati-
on purchased in the Year 1597. by the
Jesuites.

C 2

TNE

And, I think you will find, that the
to which, I offer my best and
of which, I have been the subject

From the year
of 1744

At the
of the

He then had another work
which, I offered against the same
which was an Affair
on purchased in the Year 1744. by the
of the

THE

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THE
TREASON
 OF
Edw. Squire.

THe Miracle of the Jesuites doubtless was great in the Conversion of *Parry*, but however it was not so great, nor of the same stuff with this I am now going to show you. For *Parry* by his last Confession acknowledged that he had had a hand in all the Conspiracies formed against the Queen, and for Religion, but in one. But this Gentleman, whose horrid Treason I am

now to speak of, had alwaies been of the Protestant Religion, and yet notwithstanding by an *English* Jesuite was not only brought over to that of the *Roman* Catholick, but also was wrought upon to kill the Queen. And I do not question but if that enterprise had took effect as they had designed, it would have been Meritorious enough, to be added to that Book of Miracles composed by *Lewu Richenne*, of the company of *Jesus*.

It was the last publick attempt that was made of taking away the Queens life ; and it was by one *Edward Squire* a Scrivener living at *Greenwich*, who by Repetition was employed as Purveyor in the Queens Stable ; but his wit being superiour to that of his calling, and not being content with the allowance of his Fortune, he put himself in the Year 1595. into the Fleet of *Sir Francis Drake*, who was taking his last Voyage into the *Indies*. The Vessel, which this *Squire* was in being small, happened to be driven away by the weather, and lost sight of the Fleet, and in it one night was taken near *Guadalupe* by five *Spanish* Brigats, and he with the rest was brought a Prisoner into *Spain*, where having been narrowly examined by *Richard Walpool*, an *English* Fugitive, by Order a Jesuite, of great repute and Authority, he was quickly set at liberty, by the means and Intercession of that Jesuite, who began to watch and observe him, and perceiving in him something more than ordinary of natural parts and abilities, he looked on him as a person made for his purpose, and a very fit Instrument for him to work on.

And

And because he always found him firm to his English Religion, he purchased for him another prison, and caused him to be put into the *Holy House*, and so to be brought to the Inquisition, and there being persons on purpose ordered to manage him as they saw fit, they knew so well how to work him, that they quickly got him to be a Catholick; though peradventure, it was not out of any other devotion, than to get loose from his Chains, and himself free out of prison. But by what way soever it was, to be sure it could be by none but such as was to be recommended in the Jesuite. And now having gained this advantage over him, they thought they had a good footing whereby to reach all their further designs, and they would not suffer him to take any breath, but still kept rubbing of him down, and by all sorts of artifice they laboured to fix him fast in their nets, falling upon the old burden of their usual song, remonstrating to him the afflictions and tyrannies used to the English Catholics, who remained still in their Concrey; and much more to those who had forsaken it, and all their estates; only that they might enjoy the full freedome of their consciences. As also, as what *Speed* says, upon how few persons the English State did stand, and how easily those persons were to be removed, if any devoted would put to their hand. Squire, who wanted no wit to perceive whereon he aimed; first gave some slight signification, and after a more serious protestation, that he was the man that would

would sacrifice himself, and his utmost service in the cause.

Moreover, that of all these miseries and calamities, the Earl of *Essex*, then Earl Marshal, and afterwards Vice-roy of *Ireland*, was the greatest Author; that it was absolutely necessary to send him packing out of his country, as also out of the world by poison; and that he would undertake to put him into a way, to do it without the least hazard to himself. *Squire* having pretty glibly swallowed this first Pill down, which his good ghostly father had given him to take, he begins to pass further, and to propose also to him the taking away of the Queens life, which was as needful to be done; and which would be as pleasing to the Church, as the ridding the Earl of his: and then he compleated his charm; *It were, no doubt, said he, a work meritorious to kill the Earl of Essex; but also there is unum necessarium, one thing indispensably necessary;* and told him openly that he had a greater service for him to do, which would be no less acceptable to God than men, and which would not put him into any danger of life, though he should be seen doing it, because it was not to be done immediately upon her person, nor in her presence, &c. if he would but carefully follow his directions: but however, put it to the worst, though his enterprize should not succeed accordingly, but that he should be found out in it, and taken; yet he assured him, ~~he would only exchange his present mi-~~
serable

*ferable estate of life, into that of a glorious Saint and Martyr in Paradise, and he hoped he would not think that any hard bargain, to lose earth to be possessed of Heaven and Bliss. And he pursued him so closely, that at last he overcame him, and made him consent to his will: but seeing that he oft times wavered and startled, he frequently confessed him for his further strengthening and confirmation: remonstrating to him that he ought not any more to reflect within himself, and to deliberate upon the matter; that the bargain was made with his conscience and him, and now whether it was a work good or evil, he was not to dispute; but without any more to do, to bethink himself of his vow: which if he should in the least be failing in, he would be guilty of a crime irreconcilable to God, and he would for certain throw himself into the lowest pit of Hell and damnation: then he alledged to him, and bid him seriously to consider it, the example of *Jephtha*, who thought he was rather obliged, in duty to kill his Daughter, than to break the solemn vow which he had made. This poor wretch thus manacled, as I may say, and fettered with the Jesuites Devilish persuasions, passes over to him a most firm and inviolable resolution: whom having once more made to come to a confession, as to the last thing which was to conclude this Holy conspiracy, he gave him his benediction, raising him up, and putting his left hand round about his neck, and with the other doing on his face the sign of the cross, he mumbled*

over a few words in Latine, and then spake thus to him distinctly in English. *My son, God bless thee, and establish and strengthen thee: be of good courage, I will ingage my Soul for thine, and thou shalt have a share in my prayers, dead, or alive.* After he had again imbraced him about the neck, *Squire* took his leave of *Wall-pole*, and within a short time after set sail for *England*.

Now the instruction which the Jesuite had given him, was of a poison put into a double bladder, which also then he presented him with: charging him not to touch it but with thick double Gloves upon his hands, that so he may not poison and destroy himself: for it is reported that the vigour of it was such, as neither continuance of time, nor subtilty of air was able to check, or un-virtuate the strength. And when the Queen was resolved to ride abroad, he should prick the bladders full of holes, and so then rub the poison as he pressed it out, upon the pommel of the Queen's Saddle: assuring himself that the Queen must of necessity lay her hand on that, and then in all probability at one time or another bringing up her hand to her mouth, or to some part of her face, the poison would get such access to her, as most certainly to be her death: that he must also do the like to the Earl of *Essex*, who was making ready to go to *Cadix*, and had raised several Troops, when *Squire* arrived at *England*; who presented himself to a Privy Counsellour; and being pretty favourably

bly received at his arrival, he was consulting how to put in execution his hellish design against the Queen, before the Earls embarking, into whose retinue he was resolved to put himself, if possibly he could : thinking that if the poison would not do its work under some length of time, and it should have its operation during his absence, he might not be any ways suspected. Upon this reflection he watches all opportunities to effect his design ; and one day hearing the Queen had a mind to ride abroad, he ran presently to the stable yard, where he found the Horse already Saddled, that she was to ride on ; but he pretending to mend something he saw amiss about the Horse, laid his hand upon the pummel of her Saddle, and bruising the Poison out of the Bladders, he rubs the pommel with it : exactly following the direction which had been given him by his Father Confessour ; and as he was busie about his work, he says aloud, and chearfully, *God save the Queen*, reiterating those words several times over. But it pleased the Almighty, who had already delivered her from manifold dangers, to continue still his wonted and wonderful protection to her, keeping her in safety under the shadow of his wings ; for although the season was then very hot, being in the month of *July*, and so consequently the veins more open and ready to receive any malignant influences, yet was she unhurt ; and as *God shut up the mouths of the Lyons that they should not touch Daniel the servant of the most high*, so had he ordered that poison, otherwise so strong and powerful, not to have the least vertue which

was proper to it. She remained well as ever, and it had no more power over her, than *Nebuchadnezzars* fiery furnace had over the bodies of those three faithful and famous persons, who had not so much as a hair of their head singed, neither were their coats changed, nor indeed had so much as the smell of the fire passed on them, for God had sent his Angel to preserve them. But for all this, that wicked wretch did not leave off hoping but that it would have its designed effect in time. Therefore without any mistrust, *Squire* taking the remainder of the poison, within six days after imbarques; and as the Earl was at Sea, betwixt *Faiet* and *Saint Michaels*, a little before dinner time, he rubs the Pommels of a wooden Chair, wherein this Earl did usually sit at meals, with the same confection. This being done, it happened that at Supper, the Earl finding himself a little indisposed, *Squire* was cock sure in his thoughts that he had effectually done his work. But he was also deceived herein, for it pleased God to preserve him safe, in making the poison of no force at all. In the mean time some months slipped away, and *Malispool* could hear no news of the death of the Queen: wherefore then beginning to suspect that *Squire* had only abused him, he was taking thought how to be revenged on him, and he sent expressly an English-man over, who pretending that he had stole away from the Spanish Inquisition, by parcels and retail told them all the conspiracy, and that he had made his escape on purpose to give the Queen information of it. Although at the first they looked upon this as a trick invented by some of *Squire's* servants, yet

yet it being a business of so high an importance, they judged it a thing not to be despised. *Squire* was sent for, and examined, to know the truth of the matter: he at first too denies all; but close circumstances being put to him, and his conscience withal working; he confesses the whole business, and how far he had gone in it, which was impossible ever to have been found out but by himself, he having none privy to his Treason; and at the Bar he had his sentence of death passed upon him, and was accordingly executed in the year 1598. a revenge truly worthy a Jesuite to take, and yet very miraculous too, that our gracious Queen should not have any intelligence of that Treason, but by him who was the first designer of it. And if *Richemont* would take my counsel, he should put in this miracle too, to help fill up his Book.

FINIS.
